

לוקוטי ופסקי הלכות "חוקי חיים"

ותלמוד
"החוקי חיים"
לעשות רצונך
בלבב שלם



שע"י "חדר הוראה" שבונת מנחת יצחק פעיה"ק ירושלם תובב"א - בראשות הרב חיים אהרן בלייער שליט"א

Halachos compiled by HaRav Chaim Bleier – Translated from the Hebrew edition by R' Zerachya Shicker

Please do not
read during
davening or
Krias HaTorah

Games on Shabbos – 2

Parshas Vayeira 5785

342

Melachos with Building Toys

Binyan with Utensils [בנין בכלים]

1. Last week (341) we mentioned several melachos involved in all sorts of games when played on Shabbos, e.g., borer (10), noisemaking (11), leveling the ground (12), kesiva (13), business (17), and weekday activities (18), with several examples of games. In the present issue, we will give additional examples, focusing first on games that involve a form of building, making an ohel, and makeh b'patish. We cited some principles about these last week; we will review some of the main halachos as an introduction to this issue.
2. **Assembling items via insertion [תקיעה]**. Although there is a rule that binyan and stira do not apply to utensils (שבת דף ק"ב ע"ב), the poskim hold that connecting parts of an item by tightly inserting one into the other, thereby creating a real connection, is an issur d'oraisa of binyan b'keilim (ש"ע סי' ש"ד ס"א).
3. **Tight attachment [הידוק]**. Also, if two things are connected tightly, albeit without insertion, it is an issur d'rabanana as a gezeira to prevent one from inserting parts into each other and violating the issur d'oraisa (ש"ע סי' ש"ג ס"ו).
4. **Loose [רפוי]**. It is mutar to loosely connect parts of an item; there is not even an issur d'rabanana. As long as the parts can be easily disconnected, it is called a loose assembly (ארחות שבת פ"ח אות מ"ה).
5. **Regularly taken apart**. An item that is made to regularly be tightly assembled and then taken apart does not involve the issur of boneh or makeh b'patish, as that is the main way to use the item (ט"ז סי' ש"ג סק"ז, מג"א שם סק"ב). Some understand that anything meant to be taken apart the same day is not even assur d'rabanana. If it is meant to remain assembled for multiple days, there is at least an issur d'rabanana (ש"ע הגר"ז סי' ש"ג סכ"א).
6. Others understand that binyan b'keilim is when combining the parts into a single unit is an improvement, e.g., assembling the parts of a utensil so that it will remain that way. If, however, having the parts completely connected is detrimental to the purpose of the thing, assembling the parts is not called binyan (חז"א סי' נ' סק"ט). Based on this, the poskim consider allowing all sorts of toys, as they are only assembled to be taken apart later. If the parts were firmly stuck together permanently, the toy would be ruined, not improved (ארחות שבת הקדמה לפ"ח). This will be explained below.
7. **Makeh b'patish**. One may not make a utensil or complete the final step of a utensil on Shabbos, even if there is no problem of binyan, e.g., with a loose attachment, due to the issur of makeh b'patish or tikun mana.
8. **Making an ohel**. One who makes a proper, lasting ohel is chayav a chatas (ש"ע סי' ט"ו ס"א). The minimum size of an ohel is a tefach high with an area of a tefach by a tefach (תוס' שבת קל"ה ד"ה שאין). It is an issur d'rabanana to make a makeshift ohel for protection or for use of the space under it even if there are no walls (ש"ע שם).

Building and Construction Toys

Determining the Category of a Toy

9. There are many building and construction toys for children that are good for their healthy development. However, the poskim discuss the permissibility of playing with them on Shabbos. The main discussion is whether their assembly is considered tight [מהודק], which is sometimes assur d'rabanana in some forms (3), or loose [רפוי], which is mutar l'chatchila (4). We will now go through several kinds of common toys.

Assembling a 3D Structure

10. There are toys with parts made of wood, plastic, or stone that are arranged with assembly instructions to produce a known structure, e.g., a model Beis HaMikdash, or the form of something like a car, plane, or the like. The child is meant to build the structure, usually with glue. Although it is sometimes possible to take it apart and rebuild it, it is usually meant to stay built. If it is built with glue, it is considered insertion [תקיעה], which is assur according to halacha (2). If there is no glue, it is usually considered a tight attachment, meaning there would be an issur of binyan b'keilim, at least d'rabanana. Thus, these should not be assembled on Shabbos.
11. **3D puzzle**. A 3D puzzle has various puzzle pieces, and one must find the proper pieces to assemble a particular object, e.g., a car. If the pieces fit together tightly, one should not play with it on Shabbos. However, if the pieces merely rest on each other but are not tightly connected, it is considered loose and may be played with on Shabbos.



Types of Lego

12. **Small Lego**. The poskim discuss assembling Lego on Shabbos. It would seem that the assembly of Lego is considered tight [מהודק], not via insertion [תקיעה], as they are not totally attached with glue. They are not loose [רפוי], as if they are not taken apart, they can remain that way for many days. Also, it takes a bit of force, skill, and occasionally the aid of a tool, to take them apart. The status of something tightly attached is that it is assur d'rabanana (3).
13. Thus, the angle of heter is to determine whether they are built temporarily or meant to remain that way. Since people usually intend for their creations made of small Lego to remain built, at least for several days, one should be machmir not to use them on Shabbos. Strictly speaking, the poskim are meikel if one intends to take apart what he built on the same day based on the above heter (5) that they are regularly taken apart (הגרשז"א) and that having them stuck together ruins them. Thus, it is mutar to play with Lego that are tightly attached (see above, 6).
14. People over bar/bas mitzva should not play with them, as their construction very closely resembles binyan. However, one should not stop a child who is building with them on his own initiative (הגרשז"א, שלחן שלמה סי' ש"ד הל' א).
15. **Medium Lego – Duplo**. Medium-sized Lego bricks meant for children around four are easily taken apart and their attachment level is closer to loose. These may be played with l'chatchila, but one should make sure to take apart the structure by the end of the day (above, 13).
16. **Large lego – Mega Bloks**. Large lego bricks meant for a young age, e.g., two and up, may be played with l'chatchila, as they are certainly considered loose. There is no need whatsoever to refrain from using them. Also, there is no need to make sure the structures last for less than a day, as these children are not at any sort of chinuch age.



Clics

17. Clics are considered to be tightly attached, as it is not so easy to detach them. Thus, one should not attach them and play with them if he wants to keep his creation for more than a day. It is mutar to assemble them and take them apart on the same day (above, 13). [Thus, if a child wants to make a creation on Shabbos and take a picture with it later to send to a children's magazine so that others can enjoy his creation... he should take the picture on Motzei Shabbos so that no more than one day will pass from when it was built.] A gadol should not play with Clics on Shabbos or help a child assemble them or take them apart.



Magna-Tiles

18. Magna-Tiles are square or triangular pieces that connect to each other via built-in magnets on their edges. Since their attachment is very weak, they are considered loose and may be played with l'chatchila on Shabbos.



Kapla

19. Kapla blocks are identical-sized rectangular blocks that various structures can be built with, but the blocks are not connected to each other; they just sit on top of each other. Thus, they may be played with on Shabbos. The same is true for different types of building blocks.



Issur of Making an Ohel

Making an Ohel

20. Children commonly drape a blanket over an area to create a play space, like a little room. This is an issur of making an ohel, as Chazal forbade making an ohel – even without walls – to use the space underneath, even if it will be taken down and will not remain that way for a while (ומ"ב סק"כ) (ש"י"ע סי' שט"ו, ומ"ב סק"כ).

21. Thus, chinuch-aged children should be cautioned not to do this due to the issur of making an ohel on Shabbos. If they did this, the tent may not be taken down on Shabbos.

Making an Ohel with Construction Toys

22. Similarly, when chinuch-aged children play in a mutar way with toy blocks such as Lego, Clics, Magna-Tiles, Kapla, and the like, they should be cautioned not to build a house-like structure or any other space that has a roof and an internal area of a tefach by a tefach with a tefach height [a tefach is about eight cm], if the space will be used for placing things or toys inside, e.g., to put dolls, toy cars, or the like inside. If they did this, the ohel may not be taken apart on Shabbos (ארחות שבת שם אות י"ג).

Various Toys

Playmobil

23. One may play with Playmobil, and it is not muktzah. However, one may not assemble or dismantle parts, e.g., parts that connect to create a person, as the attachment level is considered tight, and the usually remain assembled for a long time.

Rubik's Cube

24. One may play with a Rubik's cube on Shabbos. There is no issue of koseiv or tzoveia since one is just temporarily putting colors together. There is no issue of binyan b'keilim since everything is already attached; it just rotates around a single pin (ש"י"ע פט"ז אות כ"ה, חוט שני פל"ז הע"ה).



25. There is also no issue of borer, as all the pieces are connected. The player does not separate the desired from the undesired; he just sorts the colors within the "mixture" (ספר עם מקדשי שביעי) (ח"ב פ"ד סכ"ו).

Elastic Loom Bands

26. Loom Bands are sets of colored elastic bands with which one can make bracelets, necklaces, or the like. One may not play with them on Shabbos, as using them involves the melachos of kosheir, binyan b'keilim, and makeh b'patish, so they are also muktzah.



Cards

27. One may play with different cards on Shabbos, e.g., Quartets [Go Fish] or the like, especially when they have a chinuch purpose. The cards may be arranged a specific way to make the game play easier, as that is called immediate use [לאלתר]. However, they should not be arranged in a specific order after the game due to the issur of borer (ש"י"ע פט"ז אות ל"ה).

Stickers

28. Decorative stickers are considered מחמת איסור and may not be moved on Shabbos.
29. **Gedolim pictures.** Gedolim stickers or the like which are meant for children to play with and collect and eventually sometimes stick inside an album have the status of מלאכתם לאיסור ולהיתר and may be moved on Shabbos. They may also be played with on Shabbos (מ"ב סי' ש"ח). However, they may not be traded among friends in the manner of a business transaction due to the issur of business on Shabbos.

Means to Determine Whose Turn It Is

30. **Dice.** Dice may be used in a game to determine whose turn it is or how many spaces to move a piece, e.g., in Chutes/Snakes and Ladders. This is not a problem of casting lots, which is assur on Shabbos (ש"י"ע סי' ט"ו), or of gambling since the players do not stand to make any profit; they are merely competing to win a game, and it does not resemble business (ש"י"ע פט"ז אות ל"ד).
31. **Sand timer.** A sand timer with marks that show how much time has elapsed may not be used on Shabbos, as measuring time is assur when not for a mitzva (ש"י"ע סי' ט"א). However, a sand timer without markings that just shows when a certain amount of time is up and just ensures that everyone plays for the same amount of time may be used during the game (ע"פ פמ"ג סי' רנ"ב משב"ז סק"ז).



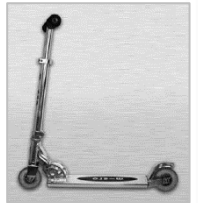
Bicycle, Scooter on Shabbos

Bicycle

32. The poskim forbade riding a bicycle on Shabbos even in a place with an eiruv, for multiple reasons. The main reason is because it is a weekday activity [עובדין דחול] – "The way you go on Shabbos should not be like the way you go during the week" (גמ' שבת דף ק"ג ע"א). A bicycle is mainly used to get to work or for sport (חוט שני ח"ג סי"ח). There is also a concern that a person might mistakenly leave the techum Shabbos (כף הימים). Also, perhaps there will be an issue with the bicycle, as is common, e.g., a puncture, flat tire, stuck chain, or the like, and the rider will fix it on Shabbos (ש"י"ע פט"ז אות י"ח).
33. **Muktzah.** Therefore, regular bicycles are muktzah, with the status of a ארחות שבת פ"ט אות ס"ז (כלי שמלאכתו לאיסור).
34. **Children's bicycle.** Similarly, one should not allow children to ride children's bicycles for the above reasons. A child should not even ride a bicycle with training wheels, as they are similar to regular bicycles.
35. **Tricycle.** A child may ride a children's tricycle, as it does not at all resemble a regular bicycle, and the concerns with a regular bicycle do not apply to it.

Scooter

36. Riding a scooter is also a problem of עובדין דחול [even non-electric ones obviously]. Anyone over bar mitzva should not ride one. Children under bar mitzva should also not ride one.
37. **Small children.** Small children below chinuch age, e.g., until five years, do not need to be stopped from riding a scooter in another place, e.g., outside the house or in a courtyard, since scooters do not have the same concerns that regular bicycles do; for small children, they are like toys. However, they should not use them to get somewhere far, as then it is clear that it is a mode of travel and not a toy.
38. **Skates.** One should not use any sort of skates on Shabbos, e.g., Rollerblades, a skateboard, etc. This is a problem of עובדין דחול, as their main function is for sport, which is assur on Shabbos.



Hashem's Delight

39. We will conclude with what we began last week's issue (341) with. Shabbos is for spiritual pleasures: dedicating time to learning Torah and delighting in Hashem on a day that is like Olam Haba. Thus, we should dedicate our time to delighting in Hashem's delight – the Torah, as the posuk says (משלי ח' ל) "ואהיה אצלו ואמון, ואהיה" (משלי ח' ל) "We only elaborated on all this to know what to do for children who play games according to their age. However, as children grow, one should teach and impress upon them that the main delight is found in learning Torah; that is the true pleasure and delight – "מינו כי הם חיינו ואור" – for the "Day that is entirely Shabbos and good." Just as every child longs to play and spend time with his father enjoying his favorite game, our longing should also be to delight with our Father in Shomayim with His delight – our holy Torah.

נתרם לזכות רפואה שלמה ויר"ש והצלחה
נגמח שירה בת פרנסיים
ולזכות ברכה בת נגמח שירה
ליוזוג הגון ויר"ש

לע"נ לאה
בת שמעון
שפיגעלמן
י מרחשון תשע"ב

נרבת ידידנו הרב שניאור פריעדמאן הי"ד
ראש ארגון 'כולל בית' ירושלים להחזרת לימוד הל' לשון הרע סביב שלחן השבת
לרגל לידת בנו שריהו חיים נ"י
ובהודאה להשי"ת על כל הטוב שנמל איתו תמיד
שייכו לנדרלו לתורה לחופה ולמעשים ונחת דקדושה מכל יוצאי הלציו